Fellowship in Prayer

"For a World United in Prayer"

ord, make me a channel of your peace.
here there is hatred, let me bring love;
here there is wrong, forgiveness.
here there is doubt, let me bring faith.
here there is despair, hope.
here there is darkness, light.
here there is sadness, let me bring joy.

Lord, grant that I may seek rather to
Comfort than be comforted;
To understand than to be understood;
To love than to be loved.

For it is by giving that one receives;
It is by self-forgetting that one finds;
It is by forgiving that one is forgiven.

— St. Francis of Assisi

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OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

CONTENTS

My Ninetieth Birthday Salutation	*Harry Halsey Starrett*	1
Editorial		2
Achan Causes Trouble	*Carl Allison Evans*	4
A Way to Peace	*Clara Ullrich Samuels*	7
How Prayer Helps	*Buddy Arnold*	8
St. Christopher	*Erica May Brooks*	9
Let Your Tears Flow	*Alice Mackenzie Swaim*	9
Royal Road to Freedom	*K.M.P. Mohamed Cassin*	10
Prayer for this Prodigal World	*T. Hihn Moore*	12
'I Am With You'	*Gen. Harold K. Johnson*	13
The True and the False	*Velta Myrle Allen*	15
Patience	*Lillian Wade Koerner*	15
Unity of Love	*Richard Cardinal Cushing*	16
Prayers for the Church	*Eugene St. Clair Callender*	18
Seeing the Divine in the Mundane	*from DISCOVERY*	20
The Intellect	*Mary Lamoreaux Burnell*	22
Patient Rivulets	*William Walter DeBolt*	23
Take Time to Notice	*Roy L. Smith*	24
The Miracle	*Martyn W. Hart*	26
For This I Truly Pray	*Josepha Murray Emms*	27
Aroma of Spring	*Aarno Davidson*	28
A Scientist on Prayer	*Thomas F. Doyle*	29
Hermes Trismegistus	*Trans. Walter Scott*	30
The Last Temptation		31
An Instrument of Peace		32
Notices and Comments		34

FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

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MY NINETIETH BIRTHDAY SALUTATION

As, on this, the twenty-third day of July, 1965, I reach the ninetieth milepost in my pilgrimage upon this earth, life becomes more beautiful and more worth while, each day I live, as it unfolds before me in all its glory and goodness.

This, to me, is not the sunset of my life but it is rather a new and more glorious dawn of a new and greater life; it is, in truth, a re-birth and I feel that I am now just beginning to live. *"Old things have passed away and all things have become new."*

The darkness which man walks in is his own shadow, caused by turning his back on *"the Light."* He who faces and walks in *"the Light."* knows no darkness.

One of the greatest lessons I have learned in this life is, that *true riches* do not come from getting but from giving. As paradoxical as it may seem, it is, nevertheless, true that the more we give the more we have; in giving all, we have all.

Nothing I have belongs to me.
All I have belongs to all.
The more I give, the more I have.
In giving all I have all.
Having nothing, I have everything.
Having everything, I desire nothing.
Desiring nothing, I rest in Peace—
"The Peace of God which passeth understanding."

"Give and it shall be given unto you, good measure, pressed down, shaken together, running over."

— Harry Halsey Starrett

EDITORIAL

IMPRESSIONS

FROM TIME TO TIME in all of our lives there come opportunities for reflection on our own particular small place in the universe, in the spiritual sphere. Perhaps these opportunities are ever present, found in our own particular realms of routine; but if this is the case, one can safely assume that most of us either miss or refuse to take advantage of them until they are emphasized by some special occasion.

Begging the indulgence of all readers, your editor would like to share a few of the impressions gained on a recent trip which found him winging at near supersonic speed across the country and returned him at slower but nevertheless as meaningful pace to his home. Certainly many have shared the experience and, hopefully, they too, have sensed the wonders and revelations of space and movement.

We have such trust.

Consider, for a moment, the reliance we place on men and machines over which we have no control when we allow ourselves to be lifted off the earth and thrown in hours across thousands of miles. These machines in which we sit (and watch television and eat sumptuous meals) are the contrivances of man. Yet, as we take advantage of their speed and convenience, on Whose power and wisdom do we really depend for a safe arrival at our destination? Perplexing and profound questions arise when we realize that among the many a few will not return.

We are so small.

Safely at a window in an airliner, sitting seemingly still above the clouds, one cannot but see himself as the speck that he is against the vast horizon, the endless expanse of billowing clouds. Yet, in such suspension, comes a joy of life that has to be born in a force and power

far beyond the human wisdom and ingenuity that has developed the means to give man wings.

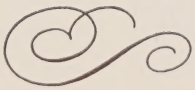
We are so big.

A distortion of perspective comes as one gradually senses the immensity of the experience of hurtling through space. Rivers, ridges, roads, whole cities and states are but toys on a child's play table. A thrill of outreach, a tantalizing desire to step beyond, is experienced. At such a moment there comes at least a minute inkling of the sensations waving through our astronaut space-walkers as they see the curve of the earth and seem able to scoop up whole continents in a sweep of the hand.

We are so blessed.

Earthbound again, and moving now under the power of road and track machines, we can see at close range such God-given wonders as the sky-piercing redwoods and Rockies, the sun-tinted prairies and many-hued badlands. And through the cities, too, the communities of sprawling residential beauty and towering business buildings, we can rejoice in the knowledge that we have been given resources and in large measure are using them wisely. Still, our roads also wind through shanty-towns and slums, tired Indian villages and terribly desecrated landscapes. One cannot but ask whether man is completely honest in the use of the gifts he has been given.

ON SUCH A JOURNEY comes a challenge to be a more meaningful part of the universe, to strive ever more for a closer relation to God of all creation.



ACHAN CAUSES TROUBLE

As related in Joshua, Chapters 6, 7, and 8, the City of Jericho falls with miraculous ease to the children of Israel, who achieve success by complete obedience to God's command. When they come to Ai, however, they suffer a shameful defeat and some of them are killed. Something must have gone wrong with them. An investigation leads to the indictment of Achan, who has in disobedience to God's command stolen some treasures in Jericho and hidden them away. So the children of Israel must rid themselves of Achan before they are good enough to conquer Ai. The teaching of this story concerns not only the Israelites of remote antiquity, but also each and every one of the several great religions and numerous little sects of our own times.

Our times are those of technological acceleration. But they are also those of educational jitters and psychological disturbances. If we may size up our present world's problems in this manner, it would appear that the solution must rest squarely on the shoulders of religion, not on any *one* of the approximately 2,000 different sects in the world, but upon *all* of them. Yet, our religious bodies are just dawdling along, too weak, too unsteady, to bring mankind to the God-ordained destination of peace and order, of mutual love and respect.

Why such weakness, such unsteadiness, afflicting a religious body? Some would say there is too much worldly greed. Some say too much human desire. Some call it lust for power. Some call it the ego. Some call it selfishness. Some say sin. For the lack of a better term which might cover a wide range, let us call it "Achan" – Achan that makes Israel weak. There is Achan in every religion. There is Achan in every one of us at times.

Let the word Achan stand not only for the various evils mentioned above, but also for such typ-

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Response to the June issue of FELLOWSHIP IN PRAYER, which commorated the Fifteenth anniversary of the incorporation of the fellowship, has been truly gratifying. There have been many requests for extra copies, and other signs that the work started by Carl Allison Evans continues to bear fruit around the world.

In the June issue, the story of the Founder of the fellowship, together with the portrait of Mr. Evans by the well-known artist, Helen Young, has elicited much comment. On these pages, we re-print one of Mr. Evans' articles, from the Tenth Anniversary Issue of the bimonthly. The article reveals the author's vision and carries —as much today as when it was written—universal truths and valuable suggestions for spiritual well-being.

ically religious sins as pride, arrogance, hypocracy, bigotry, and intolerance. Since humility is the basis of true living, and therefore piety, every "holier than thou" feeling is impiety and irreligion. Since the commandment is that one should love his neighbor as himself, every intolerant act, every exclusive attitude, is unbrotherly and therefore disobedience to God. There is, after all, not a long distance that separates the religionist who deliberately disobeys God and the fool who says "There is no God." Achan disobeys and thinks he can get away with disobedience. He cannot! He denies himself the chance of reaching the Promised Land. He delays others in their progress towards it.

We have indeed many churches, synagogues, temples, and monasteries. But, make no mistake about it: religion is facing irreligion, God against the devil, truth against falsehood, honesty against corruption, mercy against ruthlessness, justice against despotism, Israel confronted with Achan. We might as well recognize the situation and act accordingly. *Where do we stand?* On whose side are we? "If the Lord be God, follow Him; but if Baal, then follow him." Yes, we choose God! But it is not going to be easy for we must beware of Achan and chase it out of our hearts. Only then will there be no question about the forward march to reach the goal. And the goal is the same for the Christian religion as for the non-Christian religions. When we think of truth, honesty, justice, and mercy, we think of our own religion. We can see these same attributes in the religion of our neighbor in our own city or in Shanghai or Ceylon or Mecca.

To rid ourselves of Achan is no easy task. Of all housecleanings in the world the hardest is religious housecleaning. It can be done only by the concerted action on the part of *all* religions. This requires both lateral and vertical efforts – vertically to reach up to God for His guidance; laterally to clasp hands across the barriers of sectarian distinctions, separations, and exclusions. We may put many embellishments upon our worship, or we may sit in silence until the spirit inspires utterance, but we worship the same God with the same attributes. There is no quarrel over the basic tenets of truth, honesty, justice, and mercy. If we can recognize these elements in the religion of others, we have come a long way in recognizing a basic fellowship in religion. Since all faiths recognize prayer as a means of spiritual power and grace, we have come to feel it practical to establish a Fellowship in Prayer as the initial step in the simultaneously vertical and lateral efforts to rid religion of Achan and to realize in us and among us real religion. Make no mistake about it: the vertical and the lateral efforts

are inseparable one from the other. The concept of the Fatherhood of God and the concept of the brotherhood among men are inseparable one from the other. To impair one is to deny the other.

In these modern times of busy life with jitters and distractions, it is, of course, not easy for all of us to cultivate the prayer habit. We still control at least some of our time and should be able to adjust it for devotional purposes. If we really want it, we should be able to find a way. There are innumerable books and pamphlets written for daily meditation, and no extraordinary ingenuity is needed to find a bookshop or to write to a religious publication. The daily devotion need not take more than a few minutes and the accompanying prayer may be extended to meet every need. At least once a day a little time before a meal should be allowed each member of the family for individual devotion – gratitude for food is a privilege as well as an obligation on the part of every believer in God. When we get into the car in the morning we should ask God to put a hand on the wheel with us, and we should pray that we may be considerate of others on the road. If we are to attend a meeting we should say a prayer asking God to temper our thoughts and desires. When we attend religious services, we should take a minute or two to ask God's blessing upon the meeting, and we should be attentive to all that goes on.

Once the habit of praying is established, the resulting transformations of the character of individuals and families may be truly miraculous. We suggest also a prayer circle including people of different faiths. It will be a wonderful experience to realize that, though we remain loyal to our separate religious affiliations, we are united in our love of God and of one another.

Boldly and with positive assurance we state that prayer is the answer to all our troubles – all our Achans. But we must pray with complete sincerity and devotion; otherwise it may become blasphemy and insult to Almighty God. "God is a Spirit and they who worship Him must worship Him in spirit and truth." Prayer is the most sacred and profound act of devotion which the believer may experience. This applies to every faith in the world, and when we find a common prayer uttered by all faiths we shall have found a unity of surpassing power – all through the Spirit of God.

We have already a glimpse of the surpassing power of love and what it means in religion. The term "vicarious sacrifice" found its way into religion through the crucifixion of the Founder of Christianity – Jesus Christ. It is written in the New Testament, "He gave His life a ransom for many." "Greater love hath no man than this, that a man lay down his life for his friend."

An outstanding example in these latter years has been the four chaplains who, in the North Atlantic, during World War II, gave their life-saving belts to others and, arm in arm, went down to their death with the ship. We do not know that those ransomed were friends of the four chaplains. But their deed is all the more sacred for they died for the love of God whom they knew and whom they served. The love of God and the love of neighbor are, after all, inseparable. No one is asked to die, but to live in a way with the love that characterized Jesus, and the love that characterized the four chaplains of three different faiths – what a contrast to Achan. It is only such love, such religion, that can lead mankind to the promised land of milk and honey, of peace and harmony.

Carl A. Evans

(from an unpublished manuscript)

A WAY TO PEACE

Take Fellowship

This involves comradeship
through friendly relations
in a specific association
or area of interest.

Then add Prayer

An active and earnest request,
The practice of addressing Divinity
in a solitary or group
religious service.

The Result

Will be peace through

FELLOWSHIP IN PRAYER

A blending of souls in outreach
to God for the good of man.

— Clara Ullrich Samuels

HOW PRAYER HELPS

Buddy Arnold

I told a man to pray yesterday, and he asked, "How is prayer going to help me?"

How does prayer help anyone? I answered: "More things are wrought by prayer than this world knows."

Prayer is a step into the unseen kingdom. Prayer is the expression of faith. Prayer is a key to power. Prayer is a mental telephone call to God. Prayer is an opening of a door. Prayer is communion with the highest good within us and the Holy One who made us in His image. Prayer is the reaching forth of a physical hand and the grasping of an unseen hand. The touch of this unseen hand is the miracle that prayer brings to every man, woman, and child.

I have seen the influence of prayer on many lives. I know of a father who constantly prayed for a wayward son in prison. The father died, but his prayer did not; the son, at last, found Christ, and the doors of life opened for him.

I know the miracles wrought in my life because my grandmother prayed. I know that several years ago I prayed for a sick friend and he got well. When this answer came, I felt that I was also touched by God in some way. Through this miracle a dream took shape. I had to have a ministry of my own, and this dream also became reality.

How does prayer work? Other men might have the answer, but very frankly I don't know. I just am content to know that prayer is a link between God and man, and that it *does* help. That is all I need to know.

I am content just to know that someone is listening when I pray. I speak and I am heard. Many people dim the miracle when they try to find out the answers. I just accept. I am still, and I know that God is God. » »

ST. CHRISTOPHER

Whatever Life brings us we individually have "to carry the Christ-child," and to cling on and hold fast ... nothing else matters. If we do He gives us strength, new strength in our own bodies. No swamping sea of sadness, no unbelief of others, no conflict of world interpretation from diverse earthly evidence, or lack of human expectancy can leave us lonely ever again.

We must clasp Him to our very souls, and keep our eyes open and fixed on our purpose. . .the next bank where we can rest and breathe. When we have once felt His Presence "within our arms," our muscles will be like steel. . .We will no more stumble or slip. . .ever again.

— Erica May Brooks

LET YOUR TEARS FLOW

Let your tears flow for all lost, loveless souls,
Smoothe out the bitter lines from wrinkled faces,
Give warmth and courage to ice-encrusted hearts;
Take in your hands these fingers shorn of graces
And weep together for illusions gone,
For shattered dreams, lost loves till tenderness
Floods both your hearts, and you restore
The sun of love and faith with words that bless.

— Alice Mackenzie Swaim

ROYAL ROAD TO FREEDOM

K. M. P. Mohamed Cassim

WHEN OUR MIND is calm and peaceful, when there is no thought ripple in the lake of our heart and when there is no craving for any worldly desire, we feel a state of ecstasy that I call *meditation.* I feel that this kind of blissful meditation alone will lead us to realize God truly and correctly.

In silence alone we feel full of blessedness and vision of Reality. Wisdom flourishes silently and in deep meditation alone Self-Knowledge is revealed to us. We must have mental power with purification of mind to live harmoniously in the world. We must delve deeply in meditation to understand Reality and we must search our heart constantly to discover Reality. What we call Reality is something which cannot be realized through our intellectual capacity. If we are intensely aware of our thoughts, we will feel that our thoughts themselves are dying. We must have a fresh mind which is not clouded by past psychological memories to understand Reality.

We are not the mere product of environmental influences or slaves to our instinctive passions and impulses. We are creating environment through thoughts and actions. If we have purity of heart and clarity of thought we will never be affected by the environment. Our thoughts play an important part in shaping our spiritual life. Our each and every thought does not only affect us but also stimulates others as well. For an example, if I concentrate on right and pure thought, first of all it induces me to think intensely and deeply and at the same time I am also contributing right and pure thoughts abundantly which will spontaneously stimulate others to think rightly and purely through the medium of thought-vibrations. In view of this fact, we must exercise right thinking, right understanding and right attitude in all our mental activities.

Whatever the condition may be, wherever we may go, we must have mental purity to such a degree to regard everyone as the *divine manifestation*. It is an obvious and observable fact that when our minds are free from mental worries and psychological complications, immediately our minds are transformed so as to receive the Divine Grace which is full of spiritual bliss and energy.

Meditation gives us strength of character and spiritualization of living to enable us to face every challenge in life without being disturbed. If we watch our minds carefully, we will find that our minds are wandering on sensational desires. Meditation is an art by which we train the mind to be free from desires and thus keep the mind on a focal point of concentration. To study any branch of knowledge, alertness of mind and undivided attention to the subject is required. To know oneself is to study the entire layers of one's consciousness in deep meditative awareness. It is a simple fact that one cannot act properly until and unless one understands Real Self correctly through the process of meditation. The secret of living happily lies in the correct understanding of one's mind psychologically.

Whether we like it or not, there is an urge in us which seeks fulfillment only in Perfect Peace; to be empty ourselves is not a state of nothingness but it is the cessation of desires which takes us to perennial joy of liberation. We cannot establish peace in the world until we understand our inner Reality and thus live peacefully. We all have to live in this world, but to live happily and freely without being psychologically affected by the waves of mental disturbances, we must climb to the height of Divine illumination by the help of meditation.

LIFE ITSELF is our greatest problem, and if we want to solve all our problems, we must approach each one with right endeavor and attention. We cannot understand "Reality" by our conditioned mind; we

must concentrate all our energies in purifying our mind before we undertake the noble path of Self Realization. When we are happy with meditative awareness, then our relationship with others will also be happy. Our life must be a long continual meditation. Only then can we have a fresh mind to face all the problems intelligently. Meditation is an essential factor for a man to uplift himself to a higher state of *real freedom.*

A PRAYER FOR THIS PRODIGAL WORLD

The husks of this poor world no longer hold
The hidden charms of mystifying lies.
Life's haunting hollowness, now amply told,
Has caused the mobs to moan in rhythmic cries.
When Adam seized the right of choice for man,
Though warned that eating of such self-will fruit
Would end in death, the journey then began
Which led into this age of sad repute.

Dear Lord, grant that our memories awake
And we recall the land from which we came,
Where paradise was free for man to take
As long as serving God remained his aim.
Let all repent that peace may come again,
That blessed promise made to reborn men.

— T. Hihn Moore

'I AM WITH YOU'

General Harold K. Johnson

Chief of Staff, U. S. Army

(Thirty years ago this summer, the Prayer Breakfast movement started in Seattle, Washington. That city, in July, was the site of the Thirtieth Anniversary World Conference of International Christian Leadership. The ICL, in addition to giving inspiration and leadership to a wide variety of prayer breakfast groups of average laymen in many cities, each year sponsors the Presidential Prayer Breakfast in Washington, D. C. At this year's event, a main speaker was General Harold K. Johnson, Chief of Staff of the U. S. Army. Portions of his remarks are carried here.)

I believe that each of us can draw strength to do the things that are expected of us by believing firmly and fiercely in one God and His Son, our Lord and Saviour, Jesus Christ.

And I want to tell you a story. Twenty years and fifty-two days ago this morning I sat huddled at the bottom of the ladder that led into a baggage hold with 487 other Americans on a Japanese prison ship named the Orioko Maru. We were under attack by American aircraft. The armed ship was putting up a desperate defense. An occasional shell whistled around the metal sides of the hatch leading into that baggage hold and some men were struck.

I bowed my head and prayed, and in the course of my prayer said: "Lord, I am ready if you want me." And I knew a great peace. . . .

Fourteen years and two months ago on a lonely road just south-

east of Pyong-yang, the capital of North Korea, a road that was deserted except for a small handful of American defenders, a lonely commander was deeply troubled by the threat of the men that he was charged with safeguarding. Could he do the job that was his to do and still give his men a fighting chance to survive? And out of the still of the night, as if from a great distance, came God's voice saying, "Be strong, have no fear, I am with you."

And in the years that have since passed by, I continue to turn to God, both in my infrequent hours of accomplishment or achievement to thank Him and in my more frequent hours of tribulation to seek His help.

In short, I am here because I believe. I am sure that you are here because you believe.

(General Johnson then quoted from the Bible. The following verses are from Romans, chapter 12, and Matthew, chapter 5.)

"Through the grace of God we have different gifts. If our gift is preaching, let us preach to the limit of our vision. If it is serving others, let us concentrate on our service. If it is teaching, let us give all we have to our teaching. And if our gift be the stimulating of faith in others, let us set ourselves to it."

"Let the man who is called to give, give freely. Let the man who wields authority think of his responsibility. And let the man who feels sympathy for his fellows act cheerfully."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

One of the most important things to get across to the modern world is an understanding of the power of prayer. Prayer is thought contact with the Holy Spirit. It is the greatest power in the world!

— Cecil B. De Mille

THE TRUE AND THE FALSE

Over, and above, and behind
and within the things we see,
Are the tangible, earthly things
of materiality.

But betwixt, above and behind
the things we cannot see
Are the tangible, real things
of Spirituality!

— Velta Myrle Allen

PATIENCE

Sweet patience,
day and night
I woo thee;
in the embrace
of thy calm mastery
I ask to be.
Patience, I pray
thy presence;
hold me still,
when tide and deluge,
in fury, would bind
my wings of will.

Patience, my desire,
my light, my peace,
I ask thee stay;
earnestly I seek
thy enduring strength
for unsteady feet of clay.
Deep-welled thou art,
patience, my fortress,
patience, my joy;
give me to drink
of thy spirit,
pure, without alloy.

Courageous patience,
enoble me
with thy grace,
that I may look
with just kindness
into each troubled face.
Place thy smile
of understanding
into my heart,
and let the reflection
of thy assuring faith
be the patience I impart.

— Lillian Wade Koerner

UNITY OF LOVE

RICHARD CARDINAL CUSHING

An outstanding mark of the current ecumenical age has been the frequent exchange of visits among leaders of different religious groups. One such exchange took place in Boston in July, when Dr. Oswald Hoffmann, noted speaker on "The Lutheran Hour" radio program, called on Richard Cardinal Cushing, Archbishop of Boston, and praised the Roman Catholic prelate for his leadership in seeking the goal of religious liberty and freedom for all men.

In return, Cardinal Cushing appeared before the convention of the Lutheran Laymen's League—which sponsors the Lutheran Hour program—and delivered an address on the search for Christian unity. Key portions of his talk follow:

The word Pontiff comes from two words—"bridge" and "builder." John XXIII was the first great bridge builder in many years. He had a two-fold purpose: (1) to up-date the Catholic Church, and (2) Christian Unity.

Christians disagree on more things than they agree on. The point of the matter is that we know we were divided in the past; we lived in ghettos. At least now we are talking to one another. The whole attitude of the past was absolutely absurd.

There are two kinds of unity: One is organic, the physical, where all Christians would be one. The Christian by his name is a follower of Christ, a double of Christ, who tries to reproduce, as far as possible, the person of Christ. This is done by our conversation, by our actions and by our form of living. This organic, physical unity is nothing we ourselves can bring about. It is God's work. We have been divided for 400 years. The Church needs reformation, and will always need reformation. Human nature is weak, and human nature must always fight against itself.

The church was in need of reformation 400 years ago, and if we had had a Pope then like John XXIII we should have had a reformation with revolution. For 400 years we have been fighting. Christianity, especially since the beginning of this century, has been losing. For the

first time in history I see atheism on the march—emanating from Moscow in the most attractive literature.

If we cannot be united in organic unity, let us consider the Unity of Love...We must recognize the conscientious religious beliefs of one another. This is done through religious dialogues. As long as scholars keep talking to one another there will be a change of climate. I have spoken in churches and synagogues, and my message has always been a message of Love.

No one looks in the near future for organic unity. Only God can bring this about. But we can pray. We can create a new church so that people can work with one another for the welfare of our state and for the whole world.

The Catholic Church is examining her conscience. She is looking in on herself and asking the question, "What should I have done?" Vatican II is for the church to look in on itself—having a confrontation with the modern world, showing forth in all its beauty the Gospel of Christ. As a result of her examination, the Catholic Church is trying to up-date, to meet the conditions of the modern world.

Secondly, the Catholic Church is trying hard not to be offensive to other groups—Christian denominations, the Jewish race, the pagan world. Four hundred years ago the saying was, "Let it be anathema!" There is none of that today. Through Paul VI and John XXIII we have amended our mistakes. Because of the human element in the church there is always need for reformation.

I ask you, my fellow Christians, to pray for unity. I urge you, and pledge myself, to pray to this end. I know you will go along with the idea of "Unity of Love.". . .You are to carry Christ where priests cannot go, and where ministers cannot go. You are to be doubles for Christ.

♦ ♦ ♦

PRAYERS FOR THE CHURCH

Eugene St. Clair Callender

The Reverend Eugene S. Callender, pastor of the Presbyterian Church of the Master in New York's Harlem, prepared a series of prayers for use at meetings of the Presbytery of New York City in 1964. They proved so valuable that the Presbytery voted unanimously to publish them for continuous reference and wider use. A selection of the prayers is carried here.

UNCROWD OUR HEARTS, O GOD, until silence speaks in Thy still small voice; turn us from the hearing of words, and the making of words, and the confusion of much speaking, that we may possess ourselves for these brief moments undistracted, waiting, with all our hopes listening for Thy footfall. *Amen.*

FORGIVE US, O LORD, and renew a right spirit within us, that seeing the vision of Thy kingdom we may understand how inextricably interwoven are our lives, their hopes and fears, with all other men who struggle in the same web of mortal anguish and seek to reach a peace they cannot obtain alone. *Amen.*

ETERNAL AND HEAVENLY FATHER, there is no one word to use for all of us. We bow our hearts before thee, each a little world in himself, each with heavy regrets and high hopes of his own, each with a prayer no other will ever utter, each with praise no one else can offer.

If we are wearied, strengthen us; if we are proud, humble us; if we are torn by inner strife, heal us; if we are lost in meaningless activities, gird our wills with Thy purpose; if we are discouraged by our failures, hearten us by Thy merciful compassion; if we have sinned, teach us how to repent; if we have been sinned against, teach us how to forgive; if we are selfish, deepen our love of thee and of man, that we may cast a-

way our self-concern; if we are censorious, silence our tongues until our hearts learn how to understand; if we have tried in vain to pray, grant us patience to wait in silence for thy voice.

Whatever our wilderness may be, lead us by some Sinai to the promised land; whatever Gethsemane we have entered, disclose to us Thy will that we may act with deliberate courage and unhesitating faith; whatever heavenly vision Thou hast granted us to fulfill in earthly labor, endow us with untiring strength and endurance, that we may complete the task to which Thou hast called us with integrity of soul and steadfastness of purpose, to Thy glory and to the redemption of the world, through Jesus Christ, Thy Son and our Saviour. *Amen.*

O GOD OF ANCIENT PROPHETS and holy martyrs, pour out Thy spirit upon us in this new day, that once again in the hour of our need we may dream dreams and see visions. Drop the plumbline of Thy justice beside every wall we have built; weigh in the balances of Thy truth all the accomplishments of our skill and science; test with Thy consuming fire the permanent worth of our industry and art. If the earth be shaken, and the foundations tremble, grant us courage to look beyond the ruins to that which has not fallen. If judgment fall, and the hollow vanity of much that passed for the substance of life is revealed as nothing, steady us until we lift up our eyes unto Thee, and know that our hope is in Thee, both now and forever. In the name of Him who was steadfast against death and sin, we pray for our own perseverance in all good works. *Amen.*

GOD OUR FATHER, be in this day and in the fleeting hours of its passing; be in the broken prayers by which we climb nearer to Thee; be in the exultation of our hearts as we hope for the blessing of Thy spirit. Be in our dreams, and in the pain and drudgery by which we labor to be worthy of their coming true. Be in our brains and hands, and in whatever insight and skill we may have, that the stature of our creating soul may be increased with the delight of our work. Be in our eyes that we may see within the mortal face of men Thy living image. Be in our hunger, and in our seeking for that bread which shall give us life, and in the sharing of it that we may know that we have not been alone, loveless and unblessed, in this venture beneath eternal skies. *Amen.*

SEEING THE DIVINE IN THE MUNDANE

WE ARE told that the law of analogy and correspondence can be used with a view to developing intuition. This offers a wide open field for thought and practical application which should help us to see the world in a grain of sand, God in the spider's web, and the divine in drudgery.

The law of analogy and correspondence teaches us to see the ordinary things of life as reflections of the inner life of spiritual realities. With the help of this law, should we not see the little duties of life as reflections of the great duties of the Universal Home? Do not the orderliness of the stars in their courses and the beauty of the peacock's train teach us something? Should not everything be viewed as a reflection of the higher? Do not punctuality and accuracy in our everyday affairs put us in harmony with the universal rhythm and with the Great Powers whose intelligence lies at the base of all universal happenings? If we view everything thus, the world of day-to-day living becomes transformed; our individual relationships become changed. And as the mundane aspects of life make us feel tired, dispirited, emotionally upset and mentally confused, this new outlook will enable us to do all things with a cheerful mind guided by a well-developed intuition.

Is this why we are taught to think over our coming day during our morning meditation and to get a right attitude toward it, to see ourselves as integral parts of the universal scheme, carrying out cheerfully all the tasks that need to be done? It would seem that as soon as we realized the usefulness of everything, we should be able more easily to bring enthusiasm to life and to make an effort of the will to accomplish anything.

What makes us weary of life? It is our dissatisfaction with what we have to do, so that when we review our day's activities we feel as though nothing has been achieved. How can this be when no effort, not the smallest, can vanish from the world of causes?

The performance of the mundane duties of life fills us with enthusiasm and cheer when we use the key of analogy to trace their

celestial counterparts.

Thought and meditation are needed along this line to see our daily life and its little irksome duties as reflections of the Divine. We, too, are reflections of the One Creator, Preserver and Destroyer-Regenerator.

Along these lines, and not emotionally, let us clear the mind and make it cheerful and active. Let us cleanse our will of personal taint and use it to do all that needs to be done, impersonally, so that the universal Will can function through us. And let us tune our hearts to the great Heart at the center of the universe, which throbs compassionately for all "save for itself." Then, indeed, shall we see the ALL in the smallest point of life as in the greatest of Suns; and slowly, but surely will the intuitional flash come to us that there is but "one common vital principle that pervades all things."

— The Theosophical Movement
From DISCOVERY

JOY

By Paramahansa Yogananda

If life gave us at one time everything we wanted, such as wealth, power, and friends, we would sooner or later become tired of them; but there is one thing that can never become stale to us—joy itself. Happiness that is delightfully varied, though its essence is changeless, is the inner experience all of us are seeking. Lasting, ever-new joy is God. Finding this Joy within, you will find it in everything without. In God you will tap the Reservoir of perennial, unending bliss.

THE INTELLECT

Mary Lamoreaux Burnell

THE INTELLECT has a power. By intellect we mean the consciousness imbedded deeper than superficial action, deeper than sense play, deeper than the ordinary thinking.

Deep as the bedrock of mind itself lies the great intellect, the power to know truth from falsity, the power to know what-is from that which-is-not, without confusion, without superimposition, mixture of any kind, but simply, purely, decidedly to know.

The intellect has the power to draw one away from his conditions. And what are his conditions? They are those things that are called the conditions of humanity—the hot and the cold, the pleasurable and the painful, the fortunate and the misfortunate, the vicissitudes of life, the influences. Intellect has the power to draw one out from his conditions.

When intellect acts in fashion to draw one forth, it is like the swan that separates the milk from water, sipping the milk and leaving the water. The action of intellect, drawing one forth, is illustrated by many parables: the parable of Moses being taken out of the water when an infant; the separation of the wheat and the tares—a drawing forth. And after the drawing forth, the bloom of the good, the flourishing of the good. Moses became a man of God, taking the name of the I Am, because he was drawn forth.

The drawing forth from circumstances is only a part; it is the symbol. The real drawing forth is deeper than appearances. It is true one wishes to be drawn forth from poverty and from sickness, he wishes the kernel to be taken out of the husk and exposed, he wishes the good to be manifest in the midst of all evil; but that is not all.

The drawing forth consists in coming to one's Self in such a degree, to such an extent, that if one is drawn forth he does not know he has been drawn forth; that is, he does not separate from his old life as though he had actually been pulled out of it; he remains in his old life, another creature; he is a different being. He is God on earth. He is a sage. And in that condition, or in that manifestation, or in that revelation, he is so in possession of his real Self that he transforms whatever is about him, making that also into his real Self.

The person who is actually illumined does not make a distinction between his real Self and

his false self. He has been drawn forth from the false so that he is able to see that he is not in conditions that are evil, that are of a false nature, and unreasonable; but he is able to see that he is himself so great, so much in his true life, that there is nothing else left that could be called apart or separate.

Therefore the truly illumined mind, when it makes affirmations of identification with Truth, with God, does not designate a difference between itself and something else, but affirms the totality of being engulfing, surrounding, absorbing all things.

One does not say, I am the truth in my real Self but this body is a delusion and a limitation and a bondage from which I must try to make my escape. He does not say, I am the truth and free and divine, but my affairs are in a terrible tangle and I should like to see how my knowledge of truth could apply itself to straighten out my affairs.

When one knows, really knows who he is, and is able to acknowledge his true Self, he does not see that there is anything but that true Self. He does not think there is a shadow that is tagging along that should be attended to. He does not feel that there is anything but the perfect, the divine, the exalted Self.

So absolute is the understanding that it leaves no place for anything of a different nature.

PATIENT RIVULETS

Patient rivulets must be made
Of loveliness and joy,
For they keep singing songs of faith
And local drought destroy.

And since they go upon their way
And do their work with pride,
They meet at last in a sea as big
As heaven must be wide.

— William Walter DeBolt

TAKE TIME TO NOTICE

Roy L. Smith

HAS LIFE become routine to you, and do you suffer from jaded senses? Are the television shows a bit stupid, and the comedians clumsy? Do you suffer from the fact that you no longer seem to hold anything in reverence? Then why not take time to notice the masterpieces about you that have gone unnoticed for years?

If you have a family pet, notice what Henry Thoreau called "the eloquence of a cat's tail." Watch how the meditative creature betrays the inner workings of her mind with the delicate twitchings of the ultimate end of her tail. You will be vastly interested in what she thus reveals. And no TV performer was ever so unstudied and artistic.

Spend a little time with a faded leaf, or a newly born blade of grass. Examine it closely, and let the miracle and wonder of it seep in upon your soul. Only a God like ours could make anything so wonderful.

Examine a pebble with care, and try to imagine the history of that tiny bit of rock. Where did it come from? How many centuries has it seen? Through what tumultuous experiences has it passed in finally arriving in your path? Where was the parent ledge? What minerals enter into its delicate coloring. What fire and violence has been in attendance upon its birth?

Sit where you can watch the expressive face of a lovely woman. Watch the transformations that come when she smiles, when she bends her head to listen, when she becomes thoughtful and meditative. Even though her features may be plain, her smile makes her beautiful. Consider the miracle of her changing expressions.

Try to sense the expensive miracle that lies before you in your morning paper. Try to imagine the Canadian forest from which the newsprint came, the tar and the

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chemicals from which the ink was made. Then read the datelines and consider the capitals from which the news has come, and close your eyes and sense the rhythm of the linotypes, presses and trucks that produced and delivered your copy. Is it any wonder that Paul said, "I am a debtor to both the Greeks and the Barbarians."

Spend a few minutes counting the chemical processes set in motion the moment you lift a morsel of food to your lips. Have you ever thought of what an amazing laboratory your digestive tract is? And how does it happen that a simple breakfast of cereal and fruit is transformed into business correspondence, executive orders, sales promotion and planning?

Try noticing, just for one day, how many people speak kindly to you, smile back at you, respond graciously, apologize for accidental carelessness, or extend you an unexpected courtesy.

Notice the amount of chivalry that is displayed in the course of an average day; make a note of the polite things that are done as a matter of habit; observe the number of people who go a little out of their way to accommodate other people in the course of an average day.

TAKE TIME to notice and your faith in God and man will show a decided increase, your own heart will be made merry and your worst day will be redeemed.

We pray Thee, our Lord, develop in us a deeper insight into the meaning of life and the nature of truth. Develop in us the disposition to search and find the meaning of things. May their real significance cast their spell over us and fit us to be of service to other men.

— Edward Increase Bosworth

THE MIRACLE

Martyn W. Hart

Christianity is not dependent on faith alone. Christ promised a *miracle* to strengthen faith by supplying a positive proof of God's love and concern for the individual. The Bible says there is but one God and He loves His creatures and wants their love in return. Not the kind of love that is exclusively sentimental, but a love that is also gladly obedient. Love is the key law that Christ taught and lived by, with the climax of this love coming when He forgave His enemies. Love is to be our spiritual compass, our joy, our guide to everlasting life.

In my three score years and ten, I have both experienced and seen many miracles, but as far as I am concerned, none can compare with the *miracle* that Christ promised. When it was given to the first Christians, they were feeling very insecure in a hostile world, but after the *miracle*, they became fearless and devoted followers of their risen Lord.

The key that will unlock this *miracle* is for you to love God totally and God's creatures no less than self. Through intelligent reading of God's Bible, an extra sensitive perception of things spiritual will be yours and you will be able not only to please God, but to enjoy doing so as well. In fact, joy is the very heart of this *miracle* and gives a foretaste of what we may expect in the next world.

How will you know when the *miracle* is given or how will you recognize it? Imagine, if you can, the Creator of this vast Universe, who not only loves His creatures but wants their love so much that He sent His Son to tell them so. The Son's last act on earth was to promise this *miracle* as a proof of God's love. Is it asking too much that you prove your love for God before God gives you this *miracle*?

You may start to prove your love for God right now, by divesting yourself of all hate, greed, jealousy, lust and vanity and become that trusting, loving, credulous child of God you once were.

Fill the void that is left with love of neighbor and of God and if you are truly sincere, God may give you this *miracle*. This *miracle* joins us with God and becomes the supernatural, infallible proof which every Christian should experience. The Bible describes the effect of this *miracle* on the individual as of "exceeding great joy" and you will find it not only electrifying, but out of this world. With this *miracle*, we need never be lonely again.

It was on the strength of this *miracle*, that Christ told His followers to "be of good cheer," for He had overcome the world. Now, two thousand years later, we Christians are divided over the "letter of the law" and "tradition." It would appear, at least spiritually speaking, that we have not yet emerged from the dark ages. Our old enemy Science is more adept at following God's physical laws—than we are at following God's spiritual laws. With our customary lack of humility, we go right ahead making up our own rules as to what is most important, and frequently we choose something that requires the least sacrifice on our part. The law of love is designed to make men free, but instead we organize and regulate, and in the process, forget to love. In view of what Christ said about the salvation of non-Christians, we could afford to be more gracious toward every one. It is this *miracle* that is the genertor for Christ's ethical revolution.

FOR THIS I TRULY PRAY

As long as life shall last
May we seek earnestly the water spring
Where Living Water rushes challenging,
And finding, satisfy our clamoring
For water unsurpassed.

Then may we light the way
That other folk may drink as we have done
And share the joy of heaven's benison
And know at last life's greatest triumph won. . .
For this I truly pray.

— Josepha Murray Emms

AROMA OF SPRING

(Inspired By And Dedicated To Our Beloved Zelma S. Dennis)

Endowed with genuine charm and grace,
Divinely blest with gifted hands,
She nobly weaves Love's complex lace
Into a tiara of lyrical strands.

Sorrow has never hindered her style:
Objective in thought, humane in heart,
Her cameo-like face and warming smile
Express deep fervor for music, art

And loftiest prose and poetry.
O scent of spring, most fragrant by far,
No dust storm, cloud or lethargy
Shall ever dim your radiant star!

— Aarno Davidson

The deeper we look into nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in nature. Man can no longer live his life for himself alone. We realize that all life is valuable and that we are united to all this life. From this knowledge comes our spiritual relationship to the universe.

— Albert Schweitzer

A SCIENTIST ON PRAYER

Thomas F. Doyle

"We should not look upon prayer as an act in which only the weak-minded, the beggars, or the cowards indulge. Prayer appears to be indispensable to our highest development."

These are not the words of a preacher or minister. They are contained in the book, "Prayer," written by the late Dr. Alexis Carrel, renowned physiologist and Nobel Prize winner. They are a scientist's answer to those who scoff at prayer as "a superstitious instinct."

"In the course of history," Dr. Carrel wrote, "prayer has been a need as elemental as that of conquering, of building, or of loving. In truth, the sense of the holy appears to be an impulse from the very depths of our nature, a fundamental activity... Prayer represents the effort of man to communicate with an invisible being, creator of all that exists, supreme wisdom, strength and beauty, father and savior of each one of us."

Prayer, Dr. Carrel insisted, is not only the highest way of life, but is the only support on which men can depend when their burdens oppress them.

"It is necessary," he declared, "to pray frequently. To pray on rising and then to behave the rest of the day like a pagan is absurd. Very brief thoughts or mental invocations can hold a man in the presence of God. All conduct is then inspired by prayer."

There is an abundance of inspiration and consolations in what Dr. Carrel had to say in regard to the effects of prayer on the human personality.

"Under the influence of prayer," he wrote, "even the ignorant, the backward, the feeble, the poorly endowed make better use of their intellectual and moral forces. Prayer, it seems, lifts men above the mental station which belongs to them by their heredity and education. This contact with God impregnates them with peace. And peace radiates from them. And they carry peace wherever they go."

HERMES TRISMEGISTUS HERMETICA –
Trans. Walter Scott — Oxford 1924

If then you do not make yourself equal to God, you cannot apprehend God; for like is known by like. Leap clear of all that is corporeal, and make yourself grow to a like expanse with the greatness which is beyond all measure; rise above all time, and become eternal; then you will apprehend God. Think that for you too nothing is impossible; deem that you too are immortal, and that you are able to grasp all things in your thought, to know every craft and every science; find your home in the haunts of every living creature; make yourself higher than all heights, and lower than all depths; bring together in yourself all opposites of quality heat and cold, dryness and fluidity; think that you are everywhere at once, on land, at sea, in heaven; think that you are not yet begotten that you are in the womb, that you are young, that you are old, that you have died, that you are in the world beyond the grave; grasp in your thought all this at once, all times and places, all substances and qualities and magnitudes together; then you can apprehend God. But if you shut up your soul in your body, and abase yourself, and say 'I know nothing, I can do nothing; I am afraid of earth and sea, I cannot mount to heaven; I know not what I was, nor what I shall be'; then, what have you to do with God? Your thought can grasp nothing beautiful and good, if you cleave to the body, and are evil.

For it is the height of evil not to know God; but to be capable of knowing God, and to wish and hope to know him, is the road which leads straight to the Good; and it is an easy road to travel. Everywhere God will come to meet you, everywhere he will appear to you, at places and times at which you look not for it, in your waking hours and in your sleep, when you are journeying by water and by land, in the night-time and in the day-time, when you are speaking and when you are silent; for there is nothing which is not God. And do you say 'God is invisible'? Speak not so. Who is more manifest than God? For this very purpose has he made all things, that through all things you may see him. This is God's goodness, that he manifests himself through all things. Nothing is invisible, not even an incorporeal thing; mind is seen in its thinking, and God in his working. » »

"THE LAST TEMPTATION"

Among visitors this year to America has been Mrs. Emmi Bonhoeffer. She is a German wife and mother—but more, a social and relief worker whose efforts in behalf of refugees and other needy is widely recognized. She also is known as the sister-in-law of the late Pastor Dietrich Bonhoeffer, the noted German Protestant theologian and leader of the anti-Nazi Confessional Church. He died for his part in the abortive plot on Hitler's life in 1944. Mrs. Bonhoeffer's husband, a lawyer and brother of the pastor, also was put to death by the Nazis.

One of Mrs. Bonhoeffer's lectures has been on the war crimes trials—whether they can produce any good, how they might engender brotherhood or avert a repetition of the horror that took place under Hitler. She offers no final answers, but makes some telling points. She speaks from experience; for the last year, with a group of friends, she has been caring for the witnesses at one of the trials. These are survivors of the Auschwitz concentration camp.

At a lecture in Riverside Church in New York, Mrs. Bonhoeffer discussed the trials and the witnesses she has come to know personally. The motivation for their speaking out now against those charged with participation in the terrible crimes, she says, only in rare cases is there hatred or revenge. The large majority of the survivors are more concerned about future generations, and tell their stark stories in the hope and prayer that another Auschwitz will never exist. Mrs. Bonhoeffer ended her address with the following prayer:

We know that this was not the last temptation to our obedience to you, God. Forgive us our trespasses as we forgive those who trespass against us. Keep our critical mind clear to distinguish true from false doctrines, so that we can find the way to the brotherhood of your children as we are, Jews and Christians, black and white, brown and yellow. It will be a long and troublesome way, but we will travel it with courage trusting in your guiding light.

AN INSTRUMENT OF PEACE

Among the literally thousands of words of tribute to Adlai E. Stevenson in the days and weeks following his death in London on July 14, perhaps the most appropriate were those from a prayer of St. Francis of Assisi, spoken at the Stevenson family burial plot in Bloomington, Illinois:

"Lord, make me a channel of Your peace..."

The prayer was a favorite of the late U. S. Ambassador to the United Nations and in the brief phrase is contained the noble goal which he sought throughout his sixty-five year lifetime.

In virtually all of the eulogies to Mr. Stevenson there was mention of his outstanding ability to articulate, in beautiful, simple language, the deepest of emotions and highest of attainments toward which he believed free man should strive. One such expression was made by the statesman in 1952, during his campaign for the Presidency, in answer to a query as to his opinions as to the influence of religion in national life. Excerpts from his reply follow:

"Religious faith remains, in my opinion, our greatest national resource. It animates the great majority of our adult people. It expresses itself in many ways. Although there are many who find it difficult to give formal expression to that faith.

"Yet, it is a very real thing to most of us. We believe that there is a Creator who has given us life and the capacity and ob-

ligation to distinguish good from evil, to serve the good and oppose the evil. We feel under a constant obligation to measure up to the highest moral purposes we know, and that in the long run the good will prove to be the wise and the practical and the lasting...

"Gilbert Chesterton once said: 'If our statesmen were visionaries something practical might be done.' In our American vocabulary we are afraid of that word 'visionary.' But in the sense that Chesterton used it, in the sense of vision to see the wise course and to follow it, we pray that our leaders shall be blessed with it, because we know that 'where there is no vision the people perish.'...

"We talk of the difficulties in charting a moral course, we acknowledge that there are all too many who confuse mere legality with morality, but the mass of our people expect of their public servants probity and decisive distinction between right and wrong in the discharge of their public responsibilities.

"Here is the ultimate foundation beneath the strength and the security of the Republic. Here, not in our wealth, not in our productive ingenuity, not in our arms, but here in the religious convictions of our people is our stability for the future...

"In my public life I have always tried to follow the rule laid down 2,500 years ago by the prophet Micah: *'To do justly, to love mercy, and to walk humbly with my God.'*"

NOTICES and COMMENTS

ON THE FRONT COVER. The prayer of St. Francis of Assisi, on the front cover of this issue, has particular significance. As noted in the article of the late Adlai E. Stevenson, it was one of his favorite prayers, as it certainly is with many others. One of these was the late Gertrude Roberts Rugh, a dear friend of Fellowship in Prayer who passed away last December. Mrs. Harry B. Price of New York, Mrs. Rugh's daughter, has presented to the fellowship two copies of a beautiful little booklet she published in memory of her mother. The booklet, which records the Memorial Service held for Mrs. Rugh in First Presbyterian Church at Stroudsburg, Pennsylvania, is a lovely tribute to one whose life of eighty-eight years was a monument to love and spiritual accomplishment.

NINETY YEARS YOUNG. Friends of Harry Halsey Starrett who gathered to honor him on July 23—his ninetieth birthday—in Lima, Ohio, were but a few of the many thousand around the world who have come to know him as a man of peace and love. Over the years he has been one of the most faithful supporters of Fellowship in Prayer, serving as our Central Zone Advisor and Contributing Editor. Staff members of FIP feel assured that they can speak for all others in the fellowship in offering Mr. Starrett hearty congratulations and best wishes! As a measure of the esteem in which he is held, it is happily reported that he was named this year to receive the "Service to Mankind" award for the Sertoma district of Northwest Ohio and southern Michigan, winning the honor from entries submitted by fourteen Sertoma Clubs. The true spirit of this man, who through his long and fruitful life has given his first thoughts always to others—and who looks ever forward and upward—can be found in his contribution to this issue, on page 1.

SUBSCRIPTION RATES. FIP is published six times a year at the rate of $3.00. Special rates are available for additional copies.

WORLD HONOR. A well-deserved honor has been bestowed on another of FIP's Contributing Editors and long-time supporters, Dr. W. J. Thompson of Los Angeles, California. The World Jnana Sadhak Society, a world fellowship of culture, wisdom and unity, has named him a "Jnana (wisdom) Ratna (jewel)". A citation received from Dr. Bhabes Chandra Chaudhuri of Jalpaiguri, India, states that the honor was given in recognition of Dr. Thompson's "life-long selfless devotion to pursuits of truth, unity, understanding..."

FOR OUR LIBRARY. We gratefully acknowledge the contribution of new books for our library from Mrs. Charles Baumberger, Jr., of San Antonio, Texas. Good use will be made of the gift of four volumes of "The Sufi Message" of Hazrat Inayat Khan, published by the International Headquarters of the Sufi Movement at Geneva, Switzerland, and "The One Work—A Journey Towards the Self" by Anne Gage.

WORLD-WIDE CONTACT. The goals of Fellowship in Prayer are described in a new handbook published in England. Compiled by D. A. Devitt and E. Swift, the purpose of the handbook is cited as an effort to "serve some useful purpose in the Religious World, bring religious and occult organizations into mutual contact, and serve as a guide to students and seekers." We are happy to be included and hope the publication serves to extend and expand contacts around the globe.

TO OUR SUBSCRIBERS—

We are sincerely grateful to those readers who have renewed, and are renewing their subscriptions. Those who have not yet done so are invited to renew as soon as possible. Ours is a nonprofit fellowship and only through the help and cooperation of those who are interested in our work can FELLOWSHIP IN PRAYER be improved and extended throughout the world.

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SERMONS IN THE SKY

The sermons writ upon the sky-blue slate
Proclaim the mysteries of man in space.
The rhythmic majesty of flaming stars
That dance in stately grandeur age on age
Attest by outer sign the inner state
Of his unknown potentiality.
Who views the torch-filled sky beholds himself.
And every flame that brightens flowing space
Affects the whole of which it is a part.
Light-linked, the dream-hued universe is one;
Relatedness is all. The stars ablaze
Promulgate timely bulletins each day
In the alphabet of coruscating light,
Asserting to the serpentine coils of dark
The limitless supremacy of life.
Look up, the stars declare, and guide your feet
By lamps that shed their beauty through the dark.

— Francis Merchant

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